

Sanctification
and
Entire Sanctification

ST. PAUL'S CHAPEL

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PREFACE.

Generally, there is no distinction made between sanctification and entire sanctification. There should be a very marked distinction made, there being so great a difference. There must be a wide difference, on account of one being a gradual work of grace, and the other being an instantaneous.

Sanctification.

When the soul receives the first divine change, it is regenerated, sanctified and adopted. Sanctification commences at that time and goes on until the second work of grace is received, whether the time is long or short. It is that work of grace which subdues all evil tendencies in the soul and perpetuates the life of God which was planted when the soul was born of God. This is a gradual process and promotes a growth of grace in the soul, without which the new life would be overcome by inbred sin and the soul would die.

Entire Sanctification.

This is the second work of grace in the soul. The first work of grace was received when the soul repented

of all actual transgression and trusted in Jesus for His forgiving grace and favor. After being convinced of inbred sin, and the soul repents with a deep godly sorrow and trusts in Jesus for the second work of grace, all the sin of the heart is destroyed and the whole soul is renewed in the image of God in righteousness and true holiness. This is received in a moment. It is received by faith. It is a deeper work of grace than regeneration, as inbred sin is deeper than actual sin.

THE AUTHOR.

Sanctification and Entire Sanctification.

ADDRESS NO. I.

Entire sanctification is not a luxury, but an absolute necessity. There are only a few who look on entire sanctification as an absolute necessity. It may be that not one out of every ten, or more than one, have any conception that it is an absolute necessity, that no person can possibly get to heaven without it.

There is a good deal of enquiry about those who die to know if they had been converted. When they have been converted, the tidings bring joy and rejoicing. There is no inquiry to know if they had been entirely sanctified or preserved blameless. We never hear the question asked, because people do not believe that it is necessary. If they believed that it was absolutely necessary, they would want to know if it had been received. It is an absolute necessity. It is as necessary that a soul be entirely sanctified, as that it be regenerated. There never was a soul entered heaven without being entirely sanctified. No soul ever swept through the pearly gates without it. Men should get it into their minds, and into their creeds, and above all, get it into their experiences. If men

would get to see it, and feel it, and know it, they would do more for it than they are doing. They would spread the knowledge, let the doctrine be known, and tell their experiences. They would not lose the experience so quickly. They would know that to lose it would be to miss heaven. They would not drop it in the ditch, nor leave it on the fence turning the corner. They would cling to it as unto life eternal.

The old root does not go into heaven. The seed of sin does not go through the pearly gates. They have to be annihilated. They are positively and absolutely destroyed and purged out of the soul, before there is a complete preparation for heaven. Some ask the question: "If you are converted could you be lost?" The answer is easy. When God converts a man, He has not done all that He is ever going to do for him. He does not say to him, "Now you are ready for heaven. You do not need any more religion. You are all right now. You are sure to go to heaven now." He tells all who are converted to "Go on unto perfection." Jesus prayed himself that we might be sanctified. "Sanctify them through Thy truth, Thy word is truth." The Apostle Paul¹ prayed for the Church at Thessalonica, "The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ; faithful is He that calleth you who also will do it."

There is a very deep change takes place in a man when he is being sanctified wholly. He receives an experience as clear and as definite, as he realized when he was being regenerated. It goes deeper into the heart and nature than the work of regeneration, it takes away inherited depravity. It commences where regeneration ceases, and goes into the nature, and destroys all the tendencies toward sin. To God be all the glory! It is true that men feel when they are converted, that they have all religion. The profession of conversion would be utterly worthless without this feeling. A man receives all he can contain. He has no capacity for any more. When a man is born of God, he is as full of salvation, as he can be. The question might be asked, "How can he get any more?" When all sin is removed from his heart, there will be room for more. He destroys the body of sin and removes it from the nature, and then, there is room for more. He enlarges the heart to compass the fulness of His grace and glory. He empties the heart of self and sin. He takes away the lust of the flesh, the lust of the eye, and the pride of life. He goes into the heart and nature and removes the root and seed of all sin. He takes them out, the whole body of inbred sin, and inherited depravity that was inherited from Adam. He pours in the river of His pleasure, until there is a well of water springing up into everlasting life. There should be no opposition to this

work of grace. It is no crime to remove the trouble and all the possibilities of trouble, and purge it out, to remove all the hindrances, and fill with all the fulness of His love.

Let me tell you, that God is not doing you an injury, when He entirely sanctifies you, and we are not doing you an injury when we tell you of the greatness of this salvation. It can not be criminal to tell you of more religion than you have received. If what you have received has done you so much good, if you receive as much more, it will do you as much more good. If it was a great thing for you to get the actual sin taken out of you, would it not be greater still, if you got the inbred sin and all the tendencies towards it removed. Praise Him forever!

It seems as if there are but few who find and retain the experience of entire sanctification. Some seem to retain it such a short time that they have no way of knowing much about it. The gush passed by and they settled down, and became quiet and contented. Still there is the real experience of entire sanctification that makes men holy. This real experience all converted people may seek and find and retain every day, every hour, and every minute. When this experience is being received the root and seed of all sin comes out. There is an experience that takes away the possibility of a Christian feeling irritable. There is no power on earth or in hell, that can irritate

a person who is entirely sanctified. There are times when it will seem as if all earth and all hell were combined to make a Christian show an angry spirit. They may grieve him and bring him into heaviness, but they cannot make him angry if he is under sanctifying love. When they have done all that they can the inward peace of the soul will flow like a river. It is sublime comfort to be able to laugh at the tempter's cruel power.

Those who retain the experience of entire sanctification are saved through and through to the uttermost—evermore. They are kept as sweet as the heavens all the time. Their righteousness abound as the waves of the sea. It may be that there are only a few who retain it all the time. Those who have grace enough to get it are not in a bad state. Those who have enough of grace to seek entire sanctification will go to the fountain at once and get it, or lose the grace that they have already. Men can not keep converted, if they do not go on to perfection.

Men who keep converted after they are entirely sanctified, do pretty well. We say, "Well done." God Almighty is going to say, "Well done." To keep converted without any holiness is an utter impossibility. It is certain that there is not one out of every ten who get converted retain it, unless they go on to be entirely sanctified. We are certain about this matter. Converted men do not go far in the Christian life until

they feel their need of more. They will not read much in the Bible until they find out that there is more than regeneration. They will not be long under temptation and provocation, until they will feel their need of something more than regeneration. If they will follow the Lord and be led by the Spirit, they will soon be led into the fountain of cleansing. Those who follow closely will enter the land of rest from inbred sin, the land of Perfect Love.

We think the old saying is true, "There is no standing still in the service of God." Men who sit down where they are can not advance. We have to go on the march. Let us take our marching orders. If we are going to heaven we must go according to the Bible, go as God leads us. If He leads us all the way, He will find the fountain and lead us through it. We will get deep enough into it, if we follow Him all the way. There is a fountain of the Redeemer's blood that cleanses from all sin, and makes whiter than snow.

Entire sanctification is wonderful. It is a very full, complete experience. Regeneration is marvelous. Old things passed away, and behold all things became new. It takes the burden of actual sin all away, the guilt, condemnation, pollution and power of actual sin is all removed. The soul feels as if it was on wings, and would almost carry the body away, the feet scarcely touch the ground. When the experience of entire sanctification has been received the soul rejoices evermore,

prays without ceasing, and in everything gives thanks. The man who is entirely sanctified has received the double quantity of grace and love. Regeneration is very great indeed, but it is only one-half of the completed redemption. The soul that is entirely sanctified is perfected in all the graces and can use them all with perfect freedom, all the hindrances having been removed. Men who are entirely sanctified are double as useful as they were before they entered the land flowing with milk and honey. There is a wondrous peace in a holy life.

When a man gets converted he commences to convert the people around him. This is one of the external evidences that a man has salvation. Men may profess to have holiness, but if they have no fruit, they lack the vitals of salvation, and can only have a profession. Only an imitation. There is the real experience of entire sanctification. The man who is regenerated and has kept himself in the love of God, will not be long getting the real experience of entire sanctification. This is a gracious provision of grace. Men who have this experience are kept by the power of God and have no motions of evil in their hearts. They have no tendencies toward anger, pride, fear, selfishness.

It is sad when all the people of God do not work. There is work for all to do. The fields are white unto the harvest and the laborers are few. Some suppose that they can be right with God and not do His work.

Men who are free from sin are free to work. They are not hindered any longer by the fear of man which bringeth a snare. Perfect love casteth out all fear. He that feareth is not made perfect in love. The children of God who are entirely sanctified are all alike free to work for Jesus. There is no sloth or indifference in the holy soul. It is actuated and constrained by love. The holy soul is full of holy, flaming passions to see the cause of God advanced, Jesus glorified and the masses saved and sanctified.

Men who are not entirely sanctified will have to fight hard and constantly to overcome all the evils of their nature and do all Christian duty in spite of these uprisings of evil. They have to do all duty to retain the justifying grace of God and retain their sonship. Entire sanctification removes all the inward hindrances, and makes the service of God easy as well as a supreme delight. There is a gradual work of grace that goes on in the soul from the time it is regenerated until it is entirely sanctified. This gradual work of grace overcomes and subdues and weakens all the power of evil in the soul, so that, all Christian duty is performed in the fear and love of God. Entire sanctification does not subdue and repress inbred sin, but it destroys it and purges it out. When all sin is being purged out the whole soul is renewed in the love and image of God in righteousness and true holiness.

ADDRESS No. II.

There is a good deal of teaching that is supposed to be on the doctrine and experience, of Entire Sanctification. Some or even much of it, is not so advanced. Opposers say that it is necessary to minimize regeneration to make room for entire sanctification. No man can teach entire sanctification correctly, and scripturally, without magnifying regeneration, on account of the greatness of the experience. The loose teaching of this age, on that line, makes out or affirms, that, when a man is regenerated, that he gets into Christ. That, when he gets sanctified wholly, that Christ gets into him. That is to say, that, no man becomes a temple of the Holy Ghost, until he is entirely sanctified. That entire sanctification is nothing less or more, than a consecration to God and a reception of the Holy Ghost.

This is a very great delusion. It has a blighting and damning influence on the children of God. It is very soothing to carnality. Every man who is born of God, is a temple of the Holy Ghost. To deny this, is to strike at the very foundation of Christian experience. The Holy Ghost comes into every man when he is being made a child of God. While the Holy

Ghost remains in a man, he is a child of God. When He is not in him, he is not a child of God. Very early in the Christian Church. people got astray on this point, so that Paul wrote, "Know ye not, brethren, that your bodies are the temples of the Holy Ghost? If any man defile this temple, him shall God destroy."

Men should praise God that, when they get converted, the Holy Ghost comes into them. While they remain converted, the Holy Ghost dwells in them, and when He is not in a man, he knows, that he is not converted. This is the plain way of knowing when we are saved. The man who has ever been regenerated will at once understand this. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying Abba Father." Galatians 4:6. "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." Romans 8:16, 17. God the Holy Ghost bears witness to sonship. He abides in all the true children of God. He does not remain in those who go back into sin.

When entire sanctification is preached to the children of God, they do not have to look for God to come and sanctify. He is in them, for that purpose. They repent of the sinfulness of their hearts and let Him into all the inner chambers of their hearts, to cleanse them from all unrighteousness. Men who are converted, have God Almighty in the place where they

need Him. When they want something done, he is there to do it. They have Him at the place where they want something done. All they have to do is to get down where they want the change made. Men who repent as deep as inbred sin are at once entirely sanctified. Salvation never goes deeper than repentance. God never takes a sin or a sinful disposition out of a man until he repents of it. The man who repents of the sinfulness of his nature can believe with his heart for full redemption.

This is the Bible teaching on the conditions of salvation from sin. It is by repentance toward God and faith toward the Lord Jesus Christ. It is a very sad thing that this teaching is so scarce. How little of it is to be found in the books of this continent, or the continents of the earth. It is not found in many books that are supposed to be written on holiness. They do not contain this kind of teaching. There are many periodicals that are supposed to be Holiness papers. It is a sad thought that whole pages may be read without finding a line on the Bible plan of salvation. They do not teach that when a man is born of God that he is a temple of the Holy Ghost, neither do they teach that men must repent of inbred sin. They do not teach that the Holy Ghost abides and reigns in all the children of God. Neither do they teach that the blood of Jesus Christ God's dear Son cleanseth us from all sin. The constant theme is Pentecostal

sanctification, which means that the fire falls upon the children of God and burns up all sin, and that then the Holy Ghost abides in Christian people. This is one of the greatest of all the great delusions. It is very pleasant for proud-hearted, stuck-up professors of religion. They can satisfy all the lusts of the flesh, the lust of the eye, and the pride of life, and profess to be entirely sanctified. It may be that those who have the plain Bible teaching on full redemption do not appreciate it as they should, and do not praise God day and night for it. Men who have a real Bible experience can measure everything by it. A man who has a Bible experience of Bible regeneration has the foundation to build on.

The Holy Ghost is in every converted man to lead him. He is there to direct him into all truth in Scripture. He can help him to see what is truth. Men should be careful to submit to Him in all things, great and small, and He can lead into all truth. The greatest thing we know of is that God Almighty abides with all of His children. It is good when God comes and converts, it is better that He abides. He remains all the time with the true and the good. When He converts a man in the Church, He goes with him to his home to live with him. He not only goes home with a man, but He goes in him. When He takes a man home, He does not leave him and go after some other person. He is everywhere present. He goes into a

man's home to remain with him, and to abide in him. He goes with a man and in him to remain in his home. He is not only the guest in the home, but the guest of the heart.

This is a lovely, heavenly state of things. A man who has God in him cannot be defeated. Men may try to overcome a man that has God in him, but they will suffer defeat in some way. Who can tell how great it is for God to be in a man.

Men who have God in them should be very thankful for His presence. They should constantly respect, reverence, and worship Him as the abiding guest of the heart. A man who has God in him never has to go to look for Him, and he abides in constant victory. Men forget that God is in them, and they imagine that He is only with them, that He goes beside them and leads them by the hand, as the poet describes it:

"Lord, I clasp my hand in Thine,
Nor ever murmur or repine;
Content whatever lot I see,
Since 'tis God's hand that leadeth me."

God does not lead from the outside, but from the inside of a man. Everything that God does for a Christian man He does it from the inside of him. He does His work inside. It is sure to shine out, it is so clear. It comes out through his skin. It comes

through the bones also, and it shines all over a man. It is very certain that it does. God does not come and work from the outside. He does not work in this way. He does not rub oil all over a man to make him shine. He puts so much inside it comes through. This is the reason why men do not seek entire sanctification to get happy. They are always happy, the work being done on the inside. They are always blest. They have God in them and are never without Him. They cannot be called dead-heads. God does not make anything dead. They cannot be called dry Christians. God does not make any dry ones. While God is in a man he cannot be dry. Where God is there is a fountain, and the man who is converted has a fountain in him. What can dried up professors of religion do with this truth. It should close the mouth of every dry professor of religion, until he gets God into his heart. Then he will not be dry, but will have a fountain of living water in him. It would be in him a well of living water springing up into everlasting life.

It would not be like these old wells that dry up in the summer. You would not be obliged to pour something in before anything could be taken out. The man who is converted has an artesian well in him. It is always springing up and flowing over. A man does not get entirely sanctified to get a well of living water in him. He gets it because he has not allowed his well to be closed up. Men who have not a flaming experi-

ence of salvation cannot get entirely sanctified. Men who have not a flaming experience of salvation cannot be said to have anything. There is nothing less than being new creatures, where old things have passed away, and all things have become new.

Scriptural teachers of entire sanctification do not make little of regeneration to have a place for entire sanctification. They have a very high standard for regeneration. The men who have Bible experiences very readily understand this. Men who have the real experience of Bible regeneration do not be long finding the experience of entire sanctification. They know how to seek it. They have all their repenting done up to date, and are ready to believe for entire sanctification. The repentance for inbred sin is an inward hatred, loathing, abhorrence and groaning for deliverance from all sin. Men who can tolerate indwelling sin never can be delivered from it; but those who confess it with abhorrence can trust in God for full deliverance. There is complete destruction for the carnal mind.

Men who teach that the Holy Ghost is received when the soul is being entirely sanctified, put consecration in the place of repentance of inbred sin. Repentance of inbred sin cannot be found through that kind of teaching. Men who want the experience of entire sanctification must repent with a godly sorrow. "For godly sorrow worketh repentance to salvation;

not to be repented of." 2 Cor. 7: 10. There is no way to get it only by repentance. The man who wants entire sanctification must get down and repent of the indwelling of sin in his being, if he has not done so since he was regenerated. When he repents to the bottom of the root of sin and believes with his heart God Almighty will take it out of him, and he will have a Bible experience of entire sanctification. The man who is getting converted, has to make a complete consecration of himself to God Almighty. A man has nothing to consecrate after he is converted. A converted man has nothing to give. He himself is not his own. He is altogether the Lord's. God Almighty has everything that he ever had all in his possession now and all that he ever will have. He is fully, entirely, positively and absolutely as far as he knows, and as far as he does not know, consecrated to God Almighty, to be His forever and ever to do God's will on earth as the angels do it in heaven, to follow Jesus wherever He leads him, and make the will of God his delight.

Men should not seek entire sanctification to commence to do the will of God. They are to commence to do the will of God when they become His, by His regenerating grace, and are adopted into His family. A converted man has no will or way of his own. He had to forsake his own way and thoughts to find the pardoning favor of God. Men keep converted by doing the whole will of God on earth. He sanctifies those

who bear fruit. "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:2. Men have no will, no way, no thoughts only in Him when they have saving grace, and they delight themselves in all His will. They follow Him. They do all that He commands. There is no war in the Lord's camp. All who get into it and remain take their orders joyfully.

The converted man who wants to get entirely sanctified, has nothing to give up to get it. He has to do with the sin of his heart; that will take all his time and energy. It takes all that there is of him to repent of inbred sin and trust for full redemption. When a child of God does that well, God Almighty does all the rest. He will purge out all the dross of sin, and restore the whole soul to the image of God in righteousness and true holiness. A man gets converted when he repents of actual sin and trusts Jesus for present salvation and pardoning favor, God gives him at once the spirit of adoption. When a man in like manner repents of inbred sin with a deeper sorrow, and it must be deeper, as inbred sin is deeper than actual, God will purge his nature and restore to His image. He makes men holy in their hearts and in their nature. He washes away all the defilement of sin, and fills with all the fulness of His love. He does it in a moment. This work of grace is always done in a moment. It is instantaneous like regeneration. God speaks the word

and it is done. He speaks the second time. When a man has his part of the contract done he does not have to wait for God to do His. God helps a man to do his part, and when it is done God has His part completed. No man can trust quicker than God can sanctify.

Men who get the experience of entire sanctification can never forget it. They may try to, but it will come up again. There are not many who retain it. It would be well if men could remember how they retained it, as well as how they found it. The seraphic Fletcher lost it four times, because he did not know how to retain it. He learned how through time and failures. Those who have lost it can learn how not to lose it. I would not scold a man who had lost it, for those who have had it once cannot live very well without it. It is natural for them to say, "I cannot live without it; I must have it; I cannot do without it. Lord, purge me from the foul inbred sin. Purge my whole nature. Wash me and I shall be whiter than snow."

No man should say that he has this experience unless he has the assurance from God. Mr. Wesley said, "To feel all love and no sin is not sufficient proof. Several have felt this for a time before they were fully renewed. None therefore ought to believe it is done until there is added the witness of the Spirit as clear as to justification." It is a very serious thing for a

man to say that he has the experience when he has not. He is either deceived, or he is acting the hypocrite. If it is not very clear, a man should go to God and have Him make it clear for him.

It may be that you have remained good ever since you were sanctified. You may not have gone back to the world. You may not have gone back to your old habits. You may not, but your heart may be cold. You may be as straight as ever and live as well, but you may have lost the heat out of your experience. There is great love in holiness, it goes in leaps and bounds. The question is, have you the flaming experience? Are you in the flame of Bible entire sanctification?

ADDRESS No. III.

The word sanctify has always meant to set apart. It means that now. We presume it will always have that meaning. The things that were set apart were first purged and then washed until they were perfectly clean. David prayed, "Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow." Psalm 51: 7. God's people are to be a clean people. He says, "Be ye clean that bear the vessels of the Lord." Jesus said, "If I wash thee not, thou hast no part with me." John 13: 8. He has told us to "cleanse ourselves from all the filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The man who is converted is clean in his life. Men do not have to get entirely sanctified to make their lives clean. Men are made outwardly clean when they are born again. The converted man lives as clean a life as the man who is perfected in holiness. A finger cannot be placed on any wrong thing in his deportment. There is nothing in his life, there is nothing in his conversation, there is nothing in his habits, but what is clean and holy, and no man knows that there is sin inside. That is known only to himself, and God Almighty who reveals it to him.

The man who is born from above can live right. While he lives pure he is in a state of salvation. He will talk like a Christian. He is saved from nonsense. There will be no foolish talking or jesting which are not convenient. He will give thanks. All his deportment will be right. Converted men do not seek entire sanctification to get their lives made right. He does a clean business, and strictly observes the Sabbath day to keep it holy. An honest heathen will not labor on the Sabbath, and a converted man will make it a day of worship. The man who does not keep the Sabbath holy, is not under conviction for sin, and the fear of the Lord is not before his eyes. The man who has the fear of the Lord before him is afraid to profane the Sabbath, by doing any manner of work. He would be afraid of falling into hell before he would be done with it.

The men who want to make cheese or draw milk to the factory on Sunday, or to the city, are openly wicked. They are rebellious against God and the laws of this country. Their example is very pernicious. They are a menace to the country. Such men should be transported. They have no sense of right and wrong. The probabilities are that they have been given up to a reprobate mind. Men who are converted are shocked to see these defiant transgressors. The lives of converted men are as clean, and pure, as ever they will be. They would rather die than do anything they

know to be wrong or would appear wrong in the sight of others. They are pleased to walk in all the light they have received. They delight themselves in the law of the Lord, and in His law they meditate day and night. This is why they are like a tree planted by the side of a river and bring forth fruit in its season.

The salvation of Jesus is perfect. When God Almighty makes a Christian he will bear inspection. He does not half save a man. A man who is born again has as good a quality of salvation as the man who is entirely sanctified. The difference is in quantity alone. All that a converted man does is right, so far as he knows. There is not one standard for regenerated people and another for people who are entirely sanctified. There is only one standard. Regenerated people live according to it. It is possible for him to get entirely sanctified because his life is right, and he has retained the grace of regeneration. Some try to find the experience of entire sanctification who have not retained the regenerating grace of God. God says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 7.

Christian people who follow the Lord wholly are always laboring to bring others to Jesus. They are "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15: 58. Men who

are born into the kingdom want to see others saved. While they retain their salvation they win souls for Jesus. There are no saved people apart from the number who are pulling others out of the fire. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6. All who do not bear fruit are cut off, and all who bear fruit are purged; so that they will bring forth more fruit. "Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." John 15:2. It is God's way of saving the world, to send all He converts to bring others into the vineyard. He uses all His own in this way.

The children of God are not secular nor worldly-minded. They had to leave the world to find Jesus. "If any man love the world the love of the Father is not in him." The rich man cannot get converted. He has to become poor before he can be saved. The money must come out of his heart and be held in trust in his hand, as a pauper he comes before God craving for mercy, and finds salvation. He holds his money in trust. It belongs to God Almighty. He is ready to hand over as much as God wants. He is very free to give as soon as he is saved. He is ready to give to the poor and return to every man what belongs to him. Salvation makes every man have his own. "And

Zacchaeus stood and said unto the Lord: Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke 19:8. It is a part of a man's salvation to give every man his own. It is more blessed for a Christian to give than it is for him to receive. All men who are converted are in this state.

Men do not commence to tithe their income when they are entirely sanctified. The professor of salvation who does not tithe his income does not need entire sanctification, he needs light on Christian duty. All the sons and daughters of God Almighty should give one-tenth of their income; and then make offerings unto the Lord. God has a cause, and He has reserved one-tenth to sustain that cause. One-tenth of every man's income is not his to give. It is in his possession to hand over, or place in the treasury of the Lord. He does not give anything until after he has given God His own. Not to hand over one-tenth is to rob God Almighty. It is a serious matter. God will have to curse the man who robs Him out of His tithe. A man should not place himself in a position where God would have to curse him. It is the blessing of God that all men need. It may be more difficult for some to understand this than it is for others. All men are not alike.

Inbred sin may show itself more in this way than in any other way. We believe that this is the greatest

weakness among men who have been born of God. It is our opinion that more lose their salvation over the tithe, than over anything else. It is not so much for a poor man to give one-tenth of his income, as it is for a rich man. Most poor people give one-tenth of their income into the treasury, when they find the salvation of Jesus. They generally do so until they commence to become wealthy. God always sends prosperity to the man who will tithe, so that the time that men tithe is generally short. All men who tithe in the right spirit have to become wealthy. The promise is, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke 6:38. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

Men are obliged to tithe their income in order to retain the saving grace of God. They can not be Christians and robbers at the same time, although very many are trying to do it. Inbred sin gives many men great trouble at this point of Christian duty. Those who retain their salvation have to deny the covetous

spirit and do duty faithfully all the time. It will not be difficult to get this class of Christian people to seek the experience of entire sanctification. They will readily find it, and will greatly appreciate it, when they get it. They will have excessive joy giving their tithes and offerings when the covetous spirit is taken out of the heart. They will have much to give on account of all the prosperity that God will send. The temptation will be great to keep back part of the price, the temptation will be that so much is neither needed nor required. When any part of it is held back the curse of God must come.

Entire sanctification completely destroys all the disposition, inclination and desire to withhold the tithes and offerings. The spontaneous disposition of the soul is to give all that God needs for His cause. It makes it as easy to give one thousand dollars, as it would be to give one dollar. As long as the grace of entire sanctification is retained it will be like that. When it is not as easy as that, it may be known at once that the experience of entire sanctification has been lost. It is never necessary to beg money from people who are entirely sanctified. They give of their means joyfully as God requires it, and other professors of religion wonder how they can give so much. They know that it is more blessed to give than to receive. Those that give to the poor lend to the Lord. They soon learn that they never lose by giving to the cause of God.

The more a man gives to the cause of God the more he will have to give.

It is true that there are few that give one-tenth of their income into the treasury of the Lord. The least that any man should give is one-tenth of his income. The poorest among the people of God should tithe. Men who have more of this world's goods should give much more. They should increase the number of their tithes according as their income increases. There are but few who do this; they seem to become blind to their privilege and duty, and the cause of God has to suffer for it. If the men in fair circumstances, and the rich men, would increase the number of their tithes according to the increase of their income, the cause of God would flourish, and the nations of the earth would be brought to the feet of Jesus for salvation. If all the people of God were entirely sanctified throughout spirit, soul and body, and were being preserved blameless, they would do this, and the kingdoms of this world would become the kingdom of our God and His Christ. Amen and amen.

There is a general agreement regarding the holiness of heaven. None venture to say that sin could possibly enter the place. The Churches agree that people must be holy to get there. They have different methods for the final preparation, the fires of purgatory, by lighted candles, by death, or growth, or good works. We are certain that there is only one way. Men may

try to climb up some other, but He who knows all things said they are thieves and robbers. Jesus is the way, the truth, and the life. He has a fountain to cleanse His people from all sin. It has not lost its ancient power. The blood has eternal merit and it washes whiter than snow. He has assured us that "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Men who seek entire sanctification by repenting of inbred sin, and trusting in Jesus for perfect cleansing in His blood are made free from sin and restored to the image of God in righteousness and true holiness.

The soul that is entirely sanctified is free from the being of sin, and while this experience is retained by obedient faith, there will never be a motion of evil in the heart. Amidst fiery temptation, and severe provocation, peace will flow in the soul like a river, and righteousness will abound like the waves of the sea. He has said, "peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid." John 14: 27. Also, "Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3. And also: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 7. Jesus has undertaken to present unto Himself "a glorious Church not having spot or wrinkle, but that

it should be holy and without blemish." He saves His people unto the uttermost, and He will present them faultless before His throne with exceeding joy. He is able to keep all that is committed to Him against that day.

The people of God should be a clean people. They have a Saviour who is the Almighty God. His name was called Jesus because He should save His people from their sins. There was a fountain opened in the House of David and to the inhabitants of Jerusalem for sin and uncleanness. The blood has not lost its ancient power. The poet said:

"Thou dying Lamb, Thy precious blood,
Shall never lose its power;
Till all the ransomed Church of God,
Are saved to sin no more."

The Holy Ghost administers all the atoning merit of the Saviour's blood to purge our consciences from dead works to serve the living God. The Trinity in the God-head, Father, Son and Holy Ghost undertook the work of man's redemption. They are not a failure. They have all power to do it. They are full of compassions and are gracious to do it for all who will seek full redemption. The spirit bears witness and seals unto the day of redemption. Some try to live holy without going to God to be purged from all sin and made holy in heart.

If man did not have a part in this great salvation there would be no hindrance. Men must repent of sin to have it removed from their hearts. While men can tolerate sin it will remain with them. When they hate, loathe and abhor all sin, God takes it all out of them. Men are not entirely sanctified, because they do not want to be. When the people of God groan for full redemption they will be fully delivered. Men have the filth and pride, the root and seed of all sin because they want to have it. There is a complete, full redemption for all who will seek it in the Saviour's blood. It is the blood that atones for the soul. It had merit to meet all the claims of the law, and satisfied divine justice and made it possible for all the people of God to be entirely sanctified throughout and preserved blameless.

ADDRESS No. IV.

There is another word in the Greek that has not been translated into the English text, "The God of peace Himself sanctify you wholly." It would help us to read it in that way, because we are much inclined to think that we are to do much of it ourselves. Some are like Naaman, they want to do some great thing. There are two things that every one has to do. Beyond that, no one can go. All have to repent and believe all the promises of God. God says: "Except ye repent ye shall all likewise perish." Luke 13:3. He has also said: "For with the heart man believeth unto righteousness." Rom. 10:10.

Beyond these two things a man can do nothing to save or sanctify himself. Until He does these two things God can not save him. The man who does not repent must be damned. Men who evangelically repent will believe as a natural consequence. It is sin that makes the heart hard and impenitent. It destroys the power to believe, but God gives grace to repent, and all who repent get grace to believe, power to believe and go in peace.

God has undertaken to do great things for us. He wants to take away inbred as well as actual sin. "Be-

hold the Lamb of God which taketh away the sin of the world." John 1:29 See the way it reads. "The sin," not sins. "The sin of the world." When Jesus died, He died for the race in Adam. He died for the fallen race in Adam. That means that He died for inherited depravity in man and original sin in Adam. He died to sanctify us wholly just as the Apostle prayed, "The very God of peace Himself sanctify you wholly." 1 Thess.5:23. Not h-o-l-y, but w-h-o-l-l-y. He will wholly sanctify His people all through and sanctify them all over.

The atonement was made for sin. Let us think of Jesus Christ having died to sanctify us wholly. Think of the blood being taken right from the heart of the Son of God to cleanse us from all unrighteousness. Well may we read, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all, a-l-l, all unrighteousness." It is the greatest thing that occurs on earth to be sanctified wholly. This is so. Some men get reasoning about it, and pondering over it in their minds, until they make it very difficult for them to get it, and place themselves in a position where God can not help them.

It is always in order for us to tell some of our own experience. We can prove from it that it is not difficult to get the experience. What we know by experience, we know better than anything else. What we do not know by experience in religion we have no way

of knowing at all. A man who has been born of God knows more about regeneration than a thousand men who do not know their sins forgiven. The man who is sanctified wholly knows more about entire sanctification than a thousand Christian men who have never been entirely sanctified. He knows it by divine communication. He has the experience, the half of which has never been told.

When God regenerates a man he has the Bible kind of salvation. He has as good a change as any man ever received. He is as well converted as any Apostle or Martyr, or Reformer, or any man that ever was saved. He was born from above. When a man gets it, there is no discount on it. He feels as if he had as much religion as any man could have or could get. He is as full as he can hold of Divine love and joy. Everything is shining all around him. The whole world is new. Every tree is different. Every person seems different. He is ready for all God's perfect will. It is as easy for him to pray as to breathe. Praising is very natural for him. He has much freedom in laboring for the salvation of others. Where there is no service he can conduct one himself. He is free to get on a fence or on a rock to exhort men to flee from the wrath to come. He calls others to come to Jesus when he has an opportunity to do so.

This is the way men feel and act when they are scripturally converted. They run after men along the

road to talk to them about Jesus. If he wanted salvation they would get him on his knees by the roadside and pray with him until he would find salvation. Christian people are very free to work for Jesus, before they find out that there is inbred sin in their hearts. Most people who have been converted get discouraged and give up the battle when they find out that their worst enemy is within. There are only a few who labor on in spite of the sin of their hearts. It means much to overcome the evils of a man's own heart and pull others out of the fire at the same time. It makes the life of a Christian, who is not entirely sanctified, a very busy life indeed. There are many uprisings of evil from the old root and seed of sin in the heart.

Some try to make it appear that it is more difficult to get entirely sanctified than it was to get regenerated. It is a little difficult for men who have a flaming experience to see how to get sanctified. They think they have all religion they have so much. As soon as they know there is another work of grace they are hungry for it. Their hearts, heads and natures commence to cry out, "We must have it, now." They are full of faith. They may get on their knees to pray for it. They will not be afraid to do that; it is easy for the children of God to pray. They have the Spirit. The question is likely to come up, "Do you believe it is for you?" The answer will be, "Yes." Another

question is likely to come up, "Can you trust God for it?" and the answer will be "Yes, for anything." It will at once be received. The root and seed of all sin will be destroyed in a moment and the whole soul will be restored to the image of God in righteousness and true holiness. The witness of the Spirit will be as clear as it was to regeneration.

There will be no tendency toward sin left in the soul. Anger, wrath, malice, fear, pride, envy, jealousy, unbelief and doubt will not be felt any more. The root being destroyed and purged out, these uprisings can not come from nothing and they will no longer exist to give trouble. The soul will be filled with all love, joy, peace, long-suffering, goodness, meekness, patience and faith. This experience makes the heart like heaven. It makes the soul ready for the eternal city of God. The entirely sanctified soul is like heaven, and because it is exactly like it, it goes there. Men need this experience to live as they should, and show to this poor, dark old world how fully Jesus can save, and what happy, contented lives we can live among men. In the midst of a crooked and perverse generation we can shine as lights. Heaven is to be found in this world. No man goes to heaven to find heaven. All men are to find it here and have a heaven to go to heaven in.

What trouble some men have with a strong tend-

ency in their hearts toward anger. Christian people will be troubled with it, until they are entirely sanctified. Some are of a milder disposition and their troubles will be from fear. They are of a nervous temperament and have a timid disposition, they will be troubled with a man-fearing and man-pleasing spirit. They will be obliged to do all Christian duty in spite of all their fears. Many of them become discouraged in doing Christian duty and settle down into indifference and become twice dead plucked up by the roots. If they had been led into the experience of entire sanctification, they could have gone on and would have been burning and shining lights. What responsibility rests upon us, who have a dispensation of the Gospel committed to us! It is our duty and privilege to so preach this doctrine of entire sanctification that the people will get it, instead of backsliding.

Inbred sin shows itself in pride. The sons and daughters of God Almighty are to overcome it and keep it down. They that are Christ's have crucified the flesh with the affections and lusts. They have to mortify and overcome the evils of their nature. There are not many who keep on doing this and overcome all the pride of their hearts. Pride works in many ways, and some who think that they have no pride are full of it. They do not judge righteous judgment. The absence of pride is perfect humility. It means very much to be perfectly humble before God. Those

who are perfectly humble can sink down in a moment to where all blessings flow. Pride is a monster. It is cursing the cause of God. What a wicked stuck-up appearance it gives to many who call themselves the Lord's. How it seals up the heavens and keeps the blessing of God from coming down. The people who are proud and profess to have religion are deceived and are deceiving. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18: 14.

God Almighty has undertaken to convert sinners, to cleanse them from all unrighteousness and present them unto Himself a peculiar people, who are zealous of good works. The devil never put anything into a man, but Jesus can take out of him. We should believe this and act upon it. The Word of God reads, "All things are possible with God." It says more than that in this relation. It says, "All things are possible to him that believeth." Faith mighty faith. A faith that meets God on His promise. Jesus will do all that we need. He will do it. The man who does not believe this has no proper Christian faith. Christians have no doubts about the power of Jesus to save. "We are all the children of God by faith in Christ Jesus." It is Jesus that does the work, and it is glorious. This is the will of God even our sanctification.

That He might present it to Himself a glorious

Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5:27. God says: "Be ye holy, for I the Lord your God am holy." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1 All who continue to be the children of God heartily and joyfully comply with what God requires. They perfect their holiness in the fear of God. Jesus can do everything for us. He can make us as white and as clean as any man ever was cleansed. Jesus can do all things for us, if we leave all to follow, and have Him do it. How can a man be a Christian and not follow Christ all the way? It is useless for a person to talk about being a Christian while he gives place to doubt or distrust. We are to have faith in God. Those who have, love it immensely. It makes a man as free as heaven. "If the Son shall make you free then are you free indeed.."

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. He ever lives to make intercession for His people. He is not a strong man to help us, but He is God Almighty to save to the uttermost, evermore. Jesus is God Almighty from everlasting to everlasting. He is the same yesterday, to-day and forever. It is to the uttermost that Jesus saves His people. His work has not to be supplemented by purgatory, death or the

grave. Those who are looking to these things for redemption have no Saviour. It is the very God of peace Himself that sanctifies men wholly. No person can get it only those who go to Him for it. Men who go to other places and things for entire sanctification will be eternally lost. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12.

Some Christian people look and act as if the Saviour had died again. He lives still. It is true that He burst the bars of death. He came triumphant from the earth. He says, "Because I live ye shall live also." John 14: 19. "If the Son shall make you free, ye shall be free indeed." John 8: 36. Men do not feel free when anger, pride, fear or doubt is coming up. He takes these and all evil tendencies away. He was manifested to destroy the works of the devil. Fear hath torment, but perfect love casteth out fear. He that feareth is not made perfect in love. There are many of the children of God who have much trouble with their fears. Not one of them have the experience of entire sanctification. Those who have the experience of entire sanctification do not know anything about fear. Jesus took it all away.

When the woman got near enough to Jesus to touch the hem of His garment, she was made every whit whole. He wants all His children to draw near, with

true hearts, in full assurance of faith. All who come to Jesus, get all they come for, the first time that they come. "All things are now ready." The first time that a child of God comes to Jesus for entire sanctification, he gets it, and goes away rejoicing in all the fulness. There is no such thing as going to Jesus for what we need and having to go away without it.

There is no way of any person continuing to be a child of God without being entirely sanctified. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. The Spirit is responsible for leading all the children of God into the fountain of cleansing. The responsibility of following rests on every child of God. Those who are led into the fountain of cleansing are the sons of God. He leads all the sons of God, and if they were not led into the fountain of cleansing for entire sanctification the Spirit would be to blame. Those who do not get into the fountain of cleansing cannot be the sons of God, as they are not led.

Some are troubled and hindered wanting to know all about it before they get it. They do not consider that it would not be worth having if a man could know all about it before he could get it. Some would like to feel entirely sanctified before they repent of inbred sin or trust Jesus for the experience. If a man could get it in that way, he would have to get enough to do him as long as he would live, for he would have no

way of getting any more. They did not get converted in that way. They had to repent and believe the Gospel. When a sinner reaches the state of repentance where he can trust Jesus for salvation, he is born in a moment. No Christian man finds the experience of entire sanctification, until he trusts Jesus for the destruction of the body of sin and the full restoration to the image of God. No person should make up his mind that he is entirely sanctified until he gets the absolute assurance from God.

It is not pleasant when under severe temptation or strong provocation, to feel anger, pride, fear, selfishness, envy, jealousy, or any evil motion; it is supreme pleasure to have the absolute assurance from God that these evil motions are all destroyed and the whole soul and nature is filled with God's love. It is very pleasant to love God with all the heart, with all the mind, with all the soul, and with all the strength. It is great pleasure also to love our neighbors as ourselves. The only trouble you will have, you will not be able to hold all the fulness of God's love; but you can ask Him to enlarge your heart to compass Him. There will be much that will run over for others. It is what runs over that will convert the world. Oh for all the fulness!

It is lovely to be in a state where the combined forces of earth and hell cannot stir anything in us only love. The more the love is stirred up in us the better we enjoy it. Jesus saves to the uttermost and will

save every moment. He keeps the soul as sweet as heaven, when earth and hell storm outside. This is a good state of salvation. This is the state that adorns the doctrines of God our Saviour. It makes the children of God shine. It puts the beauty of the Lord our God upon us and makes us shine as the stars forever and ever. It satisfies every longing of the heart and the mind. It provides the finest of the wheat and the honey out of the rock. To all such God gives grace and glory, and He withholds no good thing.

ADDRESS No. V.

Our sanctification is a very important matter with God. He has provided the means for our completed redemption. It has been purchased. The cost was very great. God is ready to bestow it. He is urging all to accept it. When men commence to seek it, they do not have to wait for it to be prepared. The supper is ready. He has His fattlings killed and the feast is ready. He sent the messenger to cry, "Come, for all things are now ready." Luke 14:17. God will never be better prepared to sanctify His people than He is now. All things are in perfect readiness. The fountain is full and open. The blood is flowing and it cleanseth all who plunge into it. God is always laboring with His people to induce them to come to Him for the experience

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people." Luke 2:10. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14. These are blessed tidings to all the people of God. We could not desire more. He came to save, to sanctify, to preserve

blameless, and present faultless before His throne with exceeding joy. When we enter into this covenant with God, this sacred compact to have our souls entirely sanctified, we want to know what He is going to do for us. We want to know all that He is going to do for us. We can listen to the glad tidings that He is going to do everything for us. He is prepared to do it, and abundantly able to do all that He has undertaken. All grace is ready. It is all the free gift of God. The heavens are full of what we need, and God is ready to open them and pour it down, and pour it into us, until there is not room enough to receive it until we are deluged and our hearts are flowing over.

Entire sanctification is ready for all the people of God, and God Almighty is ready to give it to all. When the people of God are ready to receive it, they will get it at once. No one will have it one minute sooner. No one will get it one minute later. God is giving it, He is giving it now, and He is giving it to all who are ready to receive it. Where there is a heart and mind, prepared for the reception of this grace, God gives it immediately. It is blessed to have a Bible experience of regeneration, it makes men ready for entire sanctification. Every regenerated soul is a proper candidate for entire sanctification. Men try every way to get converted before they will go to Jesus for it. The first time a man goes to Jesus for salvation He saves him from all his actual transgressions.

Men do not go to Jesus for salvation, generally, until they fail to get it in every other way. The first time a man goes to Jesus He saves him.

It is strange how people want to repeat all their failures. The man who has made many mistakes when seeking regeneration expects to do the same when he commences to seek entire sanctification. He expects to have another siege like the first one. He has made up his mind that God cannot do anything for him in a minute. If he could get it by chance in a moment, he would not keep it. He would throw it away, thinking it could not be any use, because he had not spent enough of time in looking for it. The cause of God is almost ruined by this class of people. They have an influence over others. They have decided that no person can get salvation right only in the way they get it. It took them so long to get any that they lost all they had, before they could get any more. They are like a mother spending a week preparing food for a child, but it died before she had the food ready for it. Those who receive it at once always seem to get it the fullest. One thing is certain they are not afraid to go for some more.

Men who go directly to God get much inspiration and help from God. He lifts them over all the hindrances and makes the way clear for them. There are only two things for a man to do to get entirely sanctified if he has been walking in all the light of regenera-

tion, and following God closely, He must repent of all that is sinful in him, and all the evil tendencies of his nature. When he goes to the bottom of the root of all sin, God will take away all the root, and all the seed of sin, and make his nature altogether holy. Men who go directly to God will find Him ready. He is not asleep, or on a journey or attending to some others. Men do not have to wait for their turn. He will find God doing more than waiting for him. He will know at once that God was seeking for him. Men have to learn that God leads them to entire sanctification. He gives the experience as soon as a man goes to Him.

It will be a surprise to a man to find out that it was because he was stubborn and ignorant and would not be led, that he did not receive the experience sooner. When a man becomes entirely discouraged with himself and his efforts to get holy, and runs to God crying out, "Lord, I want it now; I cannot wait any longer!" and throws himself at the feet of Jesus, he will get it at once. All grace is purchased and all salvation is ready. The Atonement was completed and full salvation is the inheritance of all the children of God. Men do not consider that their salvation was purchased and that Jesus paid the price. It is all the gift of God to men. Salvation is altogether of the Lord. Men should know that when they get some that they can get more. Entire sanctification removes all the hindrances from the heart and makes it easy to

receive all the rich treasures of the grace of God into the soul. Men need a daily supply of grace. God is a great giver and entire sanctification prepares the way for all the fulness, so that it is pressed down, shaken together and running over.

It is true that entire sanctification is the fulness of the whole quantity of the saving grace of God. It is also the fulness of the love of God in the heart which drives out all fear and sin. This is the perfect quantity of salvation. Men who are regenerated have the perfect quality of salvation. They are both perfect in quality. The only difference is in quantity. If a man were to live for a thousand years he could not be better saved than when he has received entire sanctification. It is possible for him to grow in grace and be greatly enlarged and filled. There are times when he would feel as if the whole bottom had fallen out of the heavens. Heaven is larger than all his capacity to receive, and God can open the windows of heaven and pour out until there is not room enough to receive it. When men are receiving all this they have none to spare. When men are entirely sanctified it is possible for them to yield to temptation and become too satisfied with their state. Men should be getting it fresh all the time.

Some good people have become afraid of entire sanctification from reports and misunderstanding. They are afraid of it before they commence to seek it.

When they commence to seek it, they are afraid they might get it. The thought of getting it frightens them. Others wonder if they ever could get it. It means much for timid people to close their eyes to everything only God, and run to Him and cling to Him for all they need. They have to fix the thought in their mind and in their heart that it is the gift of God to them. It is their purchased possession When the child of God sees that it is all of the Lord he can commence to say, "God Almighty has undertaken to sanctify me, and He is going to do it. I will have the experience. He can lead me into it I have no plan or conditions." The man who fully submits and does not try to regulate God Almighty will not have any trouble about it. He will get it quickly if he confides wholly in Jesus for what he needs.

Some are afraid to get it for fear God would not give it to them right. He doeth all things well. They undertake to make Him do it well. Sometimes they want to get enough to do them the rest of their lives, before they get any. If they were as anxious to tell God the depth of the sin of their hearts they would be making the way clear for Him to give it. The man who is anxious about God's part of the contract is not doing his own part. It takes a man all his time to repent of inbred sin and trust Jesus to remove the inbred malady. As soon as He commences to look to see how God is doing His part he stops the whole work.

He has one eye of faith. While he fixes that eye on Jesus He can work. When he commences to look to see how Jesus is doing it, he has taken his eye of faith off Jesus. God never gave it to a man wrong yet. He can only go as deep as the man repents. The man who repents to the depths will get the deep salvation. There will be no mistake about what God does, it will be perfect and entire. The man who does his own part perfectly will have a perfect salvation.

Some good people run to God to get entirely sanctified and as soon as it commences to fall on them, they commence to question whether they are getting it right, and it ceases at once to come. While they look to God and pray the channel is open; when they ceased praying and believing the channels closed. The simple, believing soul will open the channel wider and the fulness will be greater. Those who try to measure it while they are receiving it will have a hard time, and cannot get the experience. Men do not need to measure it while they are getting it, nor after they have it. When they receive it they will get a divine assurance that they have it, and that is the proper measure of it. It is a terrible delusion to be trying to measure the size of it, the depth, the length, the width, and height, to know whether it will suit or not. Those who find it know it is too large to be measured. It goes beyond their highest expectations and they are surprised.

“The Lord is not slack concerning His promises,

as some men count slackness." 2 Peter 3:9. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." John 14:13, 14. "And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. The Father is ready. The Son is ready. The Holy Ghost is ready; and all heaven is ready. The fountain of cleansing is ready, and it has its ancient power to cleanse from all sin. The promises are all ready, and if the children of God are all ready, they will all be made perfect in love, and they will love God with all the heart, with all the mind, with all the soul, and with all the strength they will also love their neighbors as themselves. This is the normal state of salvation. All the children of God should be led into this experience.

"Let not your heart be troubled; ye believe in God; believe also in me." John 14:1. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. Christian people have all their trouble before they are entirely sanctified. They have no trouble while they have this experience. The promise is: "Thou wilt keep him in perfect peace, whose mind is stayed on

thee, because he trusteth in Thee." Isa. 26:3. The children of God are to be delivered out of all their troubles. David said, "This poor man cried and the Lord heard him and saved him out of all his troubles." He is our deliverer and our shelter in the time of storm. He is the hiding place for all His people. He keeps all that is committed to Him. He keeps from the strife of tongues and from all the power of the enemy. He has His own way of keeping all who commit the keeping of their souls to Him as unto a faithful Creator —kept by the power of God through faith.

ADDRESS No. VI.

The ancient promise is: "Then will I sprinkle clean water upon you, and ye shail be clean: from all your filthiness, and from all your idols, will I cleanse you." Ezekiel 36:25. "I will also save you from all your uncleanness." Ezekiel 36:29. He can do it, and do it well. He can do it quickly, and He can do it now. He has made all preparation for doing it. He has a wonderful fountain to cleanse us in. He removes all the inward as well as the outward sin. There will be no inward trouble when the sin is all gone. There is nothing only sin that hinders the blessing and keeps it off a man.

When God Almighty entirely sanctifies a Christian throughout spirit, soul and body there will be no motion of evil left in him. All hindrances are removed from the heart, so that it is as easy to trust God as it is to breathe. It is like breathing in the most pure atmosphere. God has a fountain for cleansing all His people. It makes perfectly clean. It is very large. All know this when they come to it. They will not be like the man at the pool of Bethesda, who while preparing to enter in, some one stepped in before him and he had to wait for another chance.

This wonderful fountain God has for cleansing and sanctifying His people wholly, is so large that the whole world of Christians can get into it at once. It does not matter how many go in together there is always room for millions more. Men do not have to wait their turn, nor for an angel to trouble the waters. We can all go in now. God's promise always holds out good. "Behold now is the accepted time. Behold now is the day of salvation." 2 Cor. 6:2. This fountain of cleansing for our entire sanctification has wonderful healing, saving merit, and power in it. It never fails to make a cure.

"Thou dying Lamb, Thy precious blood.
Shall never lose its power;
Till all the ransomed Church of God,
Are saved to sin no more."

Some may need it more than others. No one can do without it. It may take more grace to entirely sanctify you, than any other man in this community, or any person that ever lived, but when God Almighty entirely sanctifies you, you will have as good entire sanctification as any man that ever lived. There will be no test too strong for you. No preacher will frighten you with close sermons. You will have an experience that will measure up to anything that can be preached along the line of grace and salvation. It will be as good as Paul's equal to Peter's, and shine like John's.

When God entirely sanctifies a man he will be as clean as any man that ever lived. When God washes a man white he will be whiter than snow. "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51: 7. There will not be left one spot, stain, wrinkle or any such thing. It is the blood that cleanses. The clear, plain, beautiful, strong teaching of God's Word is that we are cleansed from all sin by the blood, not by works, not by growth, not by death, not by the baptism of fire, not by purgatorial fire. It is the blood of Jesus Christ God's dear Son that cleanseth us from all sin. There is much teaching that God's people are cleansed by growth, good works, death, the baptism of fire, and purgatorial fire. They are all perversions of truth, and many souls will go into hell over them. Others say we get it all at regeneration. This is very pleasing to carnality. It is the devil's masterpiece.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13: 1. It has been cleansing the people of God in all the ages, and it has not lost its ancient power. We will never get clean only through the atoning merit of the Saviour's blood. All who are going to be made clean will have to plunge beneath the purple flood and rise to all the life of God. There is nothing more certain than that all who go down into it will be made perfectly

clean. All who go there get the perfect cleansing. All who try to get it in some other way, will be sadly mistaken and deceived. Sanctification in some other way is a delusion, and there are many delusions about getting free from sin. No person can get free from sin only by weeping his way to the bleeding feet of the Son of God, and plunge into the fountain of the Redeemer's blood. This is the only way to get rid of indwelling sin. It is God's remedy that cost Him the life's blood of His only begotten Son.

"And ye know that He was manifested to take away our sins; and in Him is no sin." 1 John 3:5. This is God's remedy for our sins. He wounded, bruised, chastised and put Him to death. It took the blood from the heart of the Son of God to do it. It is a wonderful remedy. It removes all the sin spots and stains. It takes away all the defilement of sin, every unholy lust, desire and craving of the heart and nature. It washes away everything, and makes the children of God perfectly holy inside and outside. Men who preach the doctrine of entire sanctification and lead the people into the experience do not have to preach much on wearing apparel. The inward experience generally makes the outward perfectly plain.

"Therefore now put off thy ornaments from thee, that I may know what to do unto thee, and the children of Israel stripped themselves of their ornaments by the Mount Horeb." Ex. 33:5, 6. "Whose adorn-

ing let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." 1 Peter 3:3. There have always been some among the people of God who will profess everything and conform to the world in dress. God says, "Be not conformed to the world." They do not listen to Him, but they go on and satisfy the lusts of the flesh, the lust of the eye, and the pride of life. Some of them lead others astray, and it becomes necessary to preach on this outward adorning to expose those who may be deceived or are acting the hypocrite. Any person who professes to have salvation and is outwardly adorned is without doubt either deceived or gone into hypocrisy. It is not consistent in any state of grace.

When we get to the fountain God Almighty cleanses our hearts and natures. When the inside of the cup and platter is clean, the outside will be clean also. It regulates us all through and all over. There never were plainer pilgrims walked on the road to heaven than we will be. No person ever loved the plain path to heaven more than we will do; when the pride of our hearts, and the lust of our eyes have been taken out of us. There will be nothing in us or on us but what will be like the holy road to heaven and the beautiful city at the end of the journey. The road is very lovely and those who walk on it are very holy. They are like the city which they are seeking which hath foun-

dations, whose builder and maker is God. The way to it is not too narrow, it becomes their plain attire.

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.” Titus 3:5. It is certain that regeneration is a very great work of grace. This being born from above is a divine change and prepares the heart for a greater one. Entire sanctification makes the change double as great. There is much love in the soul when it is converted, but as much more when the second work of grace has been received. It is very clear that the man who does not want the second change cannot have the first one. If he had that great experience, the love of God shed abroad in his heart by the Holy Ghost given unto him, he would not object to God purging him out, and cleansing his soul and filling him with all the fulness of that love.

The man who is opposed to getting any more must have a very poor quality. A man who cannot get the second change, either never had the first or he lost it. The man who cannot go to Jesus for cleansing, to have Him wash him until he is entirely white, and fill him with all love, must have no Jesus, and is destitute of salvation. There are storehouses of grace and love for His people, and God wants to lead all His children into all their inheritance. Those who are truly born of God groan for this full salvation. It is the natural impulse

of the regenerated soul even he may not have been told that there is a second work of grace. If there was no hunger and thirst for it there would be no capacity to receive it.

“For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.” Heb. 3:14. The first faith is very simple. It makes all the children of God groan to have all the fulness that there is in Jesus. It would be a great pleasure to them to die to know all about Jesus, to be with Him forever. They are very conscious that there is much in Jesus they have not yet received. It would be easy for them to leave home and parents or children and everything on earth. They would clap their wings with joy and fly away. These feelings will be intense without any knowledge of the second work of grace. When the soul is entirely sanctified all these cravings will be abundantly satisfied, and Christ will be seen and enjoyed in all the fulness of the greatness of His salvation.

Christ is all and in all, when everything else is gone and the whole soul renewed. “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.” Eph. 4:23. 24. The language of every regenerated heart is, “You can have the whole world, but give me Jesus.” Men who have this salvation want to get all there is of it, and know all about it.

They want the perfect fulness of all the love of God. A converted man who hears about this entire sanctification, and hears the simple plan; that it is through the blood of Jesus that we have full redemption, could not be kept out of it. He will have boldness to enter into the holiest by the blood of Jesus, by the new and living way. He will get into it.

There has always been much opposition to the doctrine and experience of entire sanctification. Formalists, hypocrites and backsliders holding Church relations have stubbornly and bitterly opposed it. The devil will always oppose it. He knows that the experience of entire sanctification is the passport into heaven. He knows that if he can keep a man out of the experience of entire sanctification that he is sure to get him into hell. He has tried to obliterate it. The opposers have tried to annihilate it, but it is in a prosperous state still. It is wholly from the Lord and will abide forever. Those who have been true to it have been considered as the scouring of the earth. They will be hated of all men for Jesus' sake, but those who endure to the end shall be saved. They will have an abundant entrance into the new Jerusalem.

O, the fountain. O, the Christ of the fountain. O, the God and Father of our Lord Jesus Christ. O, the blessed indwelling of the Holy Ghost to lead us into the fountain, and administer to us all the atoning merit

of the Saviour's blood, to purge us, and wash us from our idols, to serve the living God, and make us white and like heaven. The wonderful, wonderful, wonderful Trinity in the Godhead, with their wonderful fountain of cleansing, to cleanse us and make us every whit clean, and keep us without spot and blameless, "the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom we shine as lights in the world." "Philippians 2:15. We shine with resplendent glory when God Almighty sanctifies us throughout spirit, soul and body, restores us to His lovely image, making us like Himself. What a blood-bought inheritance is this through His broken body!

How many linger and shiver on the brink and fear to launch out into the deep. To fail on the bank of this beautiful river of cleansing is to forfeit all; to retrace our steps in the wilderness and plunge into Egypt again. Let us draw near with true hearts in full assurance of faith. Let us adore the Christ of Calvary, who poured out His heart's blood, until there was a fountain of cleansing. Let us magnify His name above all the earth. Let us in our hearts, in our heads, and in our natures say, "Jesus, Thou wilt cleanse me. I will be clean. I will be a plain pilgrim. I will be the best Thou canst make out of me." All who are entirely sanctified are wonderful. They are wonderfully clean to start, and as quick as a flash they are wonderfully full, and that fulness is the fulness

of God. All men are wonderful who have the grace of entire sanctification.

The question is: Have we this experience? Have we sought and found it? If we found it, have we retained it? Do we feel that He cleanses us now? And can we say: "He cleanses me all through and all over, and He does not leave a spot. a stain, or a blemish; He makes me all glorious within"? It is not so much what Jesus did for us ten years ago, as it is, What does He do for us now? We need Jesus to save us every moment. There is much in this old world to defile us. There is much to cool off the fervency of our love. There is much to dry us up and to cool us off. If Jesus saves us every moment, we will be hot and fresh in the experience. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35: 10.

ADDRESS No. VII.

Salvation is both negative and positive. It destroys and it builds. It empties and it fills. It drives out and it pours in. It removes everything that should go, and it places in everything that should be there. It not only takes away all the sin, but it puts into the place all salvation. It is a blessed thing to be cleansed from all sin, and have the heart made as white as heaven; but that is only one half of it.

When sin is totally destroyed, it is purged out of the nature; so that the whole heart is as free as if sin had never been there. This is a great experience; but it is only the negative side of entire sanctification. God our Father does not empty us to leave us empty. The Saviour does not make empty barrels out of us. They do not take the sin away and leave a large space for something else to get in, and defile the pure, holy place; but as soon as our sins are destroyed and removed, we are filled with the fulness of love.

The man who is entirely sanctified has perfect faith. It is faith without a hindrance. It is faith that is not circumscribed. It is faith that can remove mountains. It is faith that soars to the highest heavens. It is the faith that takes hold of every promise. It is the faith

that appropriates all that is in the truth. It is a faith that clings to Jesus, never to let Him go. The man who is entirely sanctified can get blessed as easily as he can breathe. He has only to look up and the heavens will commence to come down on him. Holy men have only one trouble about salvation, they get so much they have no room for it all. They open up and let it flow and others drink at their river of salvation. Sometimes they pray to God, "Enlarge my heart to compass Thee!" He can press it down, shake it together, and run it over.

These cries for enlargement of the heart are not heard often enough. There are not many in distress, not being able to hold all that they are receiving. "I will run in the way of Thy commandments, when Thou shalt enlarge my heart." Psalm 119:32. There are not many who feel that they are going to die from excess of life. There are not many wondering if God is going to kill them with the fulness of His love. There are very few who are entirely sanctified. May we not say, as Mr. Wesley did, "Our people stop with the little beginning of sanctification." They do not look for the complete destruction of the carnal mind; and the perfect restoration to the image of God in righteousness and true holiness. They stop short of the cyclone of glory. Entire sanctification is a glorious experience. All the fulness of God's love is a great inheritance.

Who can know this only by experience, and the half has never been told

Most Christian people can easily hold all that they have, and are not suffering any pain on account of the pressing down process. There are not many holding their sides to keep their bones together. There is no danger of their ribs separating from the backbone. There are not many whose cups are running over the whole mouth, so that all can drink at the streams of salvation. Jesus says: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7: 38. Think of rivers of salvation running out of a man. This is the divine plan and order. Rivers, not streams, nor creeks, nor an outlet from a blind lake; but rivers of flowing water. When the people of God plunge in, and their hearts are opened up to God Almighty, He can open the heavens and let the rivers of His pleasure flow. Men who drink at the river of His pleasure will have to have an outlet, and they become channels through which God pours the river of His pleasure. He can let the rivers flow as soon as there is a channel. Where there is a river there must be a flow of water. It might be dammed up; but it would only become destructive. It would take away the banks, sweep before it bridges and destroy towns on the banks. It will cause general destruction. A river is to flow.

Men who are made free from the indwelling of sin

will at once be filled with the overflowing measure. All the banks will be flooded. Everything near the river can drink at its flowing waters. Men get much of this fulness when they are being regenerated. It makes them cry, laugh, pray and shout. It makes them run after their unsaved friends to bring them to Jesus. They feel as if they could not live unless others get salvation. Men feel as the prophet did when he prayed: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. 9:1.

Men who are entirely sanctified have perfect faith, perfect peace, a peace that flows like a river, a peace that is undisturbed, a peace that nothing can mar, and that nothing can trouble. "Great peace have they which love thy law; and nothing shall offend them." Psalm 119:165. "O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18. "And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7. "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." When God is giving perfect peace no man or devil can give trouble. When the peace of God is flowing in there cannot be

any turmoil. Everything will have to go like heaven in the heart, where the peace of God is constantly flowing in.

A holy man has a heaven to go to heaven in. He does not have to enquire to find out what heaven is like. He lives in it. He walks in it. He breathes the atmosphere of heaven. He enjoys the balmy air immensely. If he should die in a moment he would be in heaven the next moment. "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3:20. Holy people have joy which is unspeakable and full of glory. Religion always gets better with them.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. There is no sadness in the heart that is made free from sin. It is supposed by some people that religion is a sad, gloomy thing; that all who have it have no enjoyment in this life. There is no joy in this world only in religion. It is joy which is unspeakable. "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:8. The God of hope fills His children with all joy and peace in believing. The joy of the Lord is the strength of His people. Men who are entirely sanctified have excessive joy. It is joy that never de-

creases. It constantly increases, until the soul goes sweeping through the gates into the New Jerusalem. There are times when the people of God have to shout His praises from the top of the mountain.

The poet said :

“ ‘Tis a heaven below, my Redeemer to know,
And the angels could do nothing more;
Then to fall at His feet, and the story repeat,
And the lover of sinners adore.”

The angels in heaven cannot sing of redemption; they have never been redeemed. There is heavenly music in the hearts of all who are free from sin, and are filled with God. The soul who is in a flame of heavenly love can sing in the Spirit, which is very excessive joy. Those who listen to it are charmed. It is a tremendous power for the glory of God. David and Solomon sang the high praises of God. Men who are full of the salvation of Jesus cannot keep from singing. It is as natural for them to sing the high praises as it is for them to breathe. They sing into heaven. “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” Eph. 5:19. “Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Col. 3:18.

“He should have fed them also with the finest of

the wheat; and with honey cut of the rock should I have satisfied thee." Psalm 87:16. The man who has perfected holiness is living on the fat of the land. He will never be weak or empty. He will be strong in the Lord and the power of His might. He will be able to say with David: "The Lord is my Shepherd, I shall not want; He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me; Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever." Psalm 23.

Patriarchs and prophets, apostles and martyrs had the experience of entire sanctification before they entered the City of God. It gave them an entrance. Our forefathers who had this experience went sweeping through the gates, shouting the praises of Him who washed them in His own blood, and made them kings and priests to God and the Lamb forever. All who are saved to the uttermost will go sweeping through the gates. They will shout, "Washed in the blood, saved by power divine!" John had a vision of those

in the eternal city. "After this I beheld, and, lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Saying, Amen: Blessing, and glory, and wisdom, and thanks-giving, and honor, and power, and might, be unto our God forever and ever." Revelation 7:9, 10-12.

There is only one thing that keeps the blessing of God from flowing into the soul. That one thing is sin. It was one sin that closed the heart of man against God. God has been, and is doing all He can to have man open the door by repentance. Sin has made man proud and stubborn, and he refuses to repent and accept mercy at the hand of a forgiving God. Christian men are not opposed to the experience of entire sanctification. They are opposed to what they have to do to get it. They do not wish to humble themselves to repent of inbred sin. If they could get it quietly in a cave where no person could hear them getting it, and no person could find out that they had it, they would not object to it. Negatively, entire sanctification humbles them in the dust and makes them repent of the sinfulness of their natures. This is what they protest against and are not willing to do in order to be made free from sin, and filled with all love.

Christian men, or nominally so, are more opposed to the fulness of love than they know about. If it were possible for them to be filled with all love without getting the pride out of them, they would get themselves into trouble at once. The first time that they would shout the praises of God their pride could not stand it. God removes our sins first and then He pours in the fulness of His love. When a man repents of the sin of his heart and trusts in Jesus for salvation from it, God purges out all the dross of sin and makes his heart like heaven. He does it in His own way, and it suits all who get it done. It is so much better than they expected that they are perfectly delighted with it. It satisfies every longing of the soul as with marrow and fatness, and seals it unto the day of redemption.

ADDRESS No. VIII.

Christians who are entirely sanctified are perfectly free from all the evil tendencies that were transmitted from Adam to his posterity. They are clean inside and outside. They are pure, plain, and simple in all their deportment. Their attire is as plain as it can be made. They are all plain alike when this deliverance from sin has been received. The standard for holy people is perfect plainness. Holy people could not endure the sight of anything that is not as plain as it can be. Simple, positive plainness is all that they can endure. Anything beyond this they loathe and abhor. Should they appear otherwise before the public they would have to apologize or lose their experience.

By the fall, clothing became necessary. It is necessary now to cover nakedness in the summer and keep warm and comfortable in the winter season. A clean, neat, tidy appearance is very becoming to men and women professing holiness. The person who is entirely sanctified will be as plain as any person can be, as soon as he or she can have the apparel changed after receiving the experience. "The lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world

passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:16, 17. These lusts are totally destroyed when the soul is being entirely sanctified. This would make an inward and outward change in some who profess to be completed in holiness. Some should be ashamed to appear in public with their worldly conformity in dress over the profession of holiness.

There is no excuse for fathers and mothers who have their little children dressed with showy colors. They can dress the little ones as they please. The showy colors show the lust of the mother's eye. It is wicked to foster pride in the little child's heart. It is more than useless for us to pretend to talk about holiness while these things exist. We only deceive ourselves and all who will listen to us. The pride must come out of our hearts. No person can confide in our sincerity until we get there, then we will have an influence for good. They are greatly deceived who destroy the little children by dressing them up as they do. It is a sad thing to feed the lust of their hearts while they are so young. If men and women were not proud they would not do it. The profession of holiness under such circumstances makes a jubilee in hell, and all heaven blush. These things are a great burden to men and women who have the experience of entire sanctification.

Entire sanctification makes a thorough cleaning out

and cleaning up. Those who have it are very simple; they are very pure, and they are very plain. They have no way of being anything else. We are made partakers of the divine nature and love. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. When we are made clean inside and outside, all through, and all over, we will adorn all the doctrines of God our Saviour. This is not the evidence of entire sanctification. It is not the direct evidence, but it is one of the indirect evidences. When the direct evidence has been given by God Almighty and remains, all the indirect evidences will be in their places. The soul that is entirely sanctified will be full of faith, love, joy, peace, long-suffering, patience, goodness, meekness, temperance, brotherly kindness and charity. These are the fruit of the Spirit, and are perfected in all who are entirely sanctified.

Christian people cannot judge by their feelings that they are entirely sanctified. They may feel that they are, but that is not enough. Mr. Wesley said:

"Q.—When may a person judge himself to have attained this?

"A.—When after having been fully convinced of inbred sin by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal

in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks, not that to feel all love and no sin is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed; none, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification as clear as to his justification."

—Vol. XI., p. 401.

God has reserved to Himself the right to tell men when they are regenerated, and when they are entirely sanctified. He does not send an angel to make it known. It is of so much importance He does it Himself. "For by one offering He hath perfected forever them that are sanctified, wherefore the Holy Ghost also is a witness to us." Heb. 10: 14, 15. When men get into revival services where there is much prayer and salvation comes in torrents, it sweeps over the place so that no person could miss it, Christian people are much blessed, and some may conclude that they are sanctified. They become deceived in this way. Entire sanctification is the second work of grace. Christian people must repent of inbred sin and definitely believe for entire sanctification. God Almighty is the Judge in this matter. When he bears witness to entire sanctification, it is done. No person should say that he has the experience until God tells it

in the heart. It can only be truly spoken by the mouth after God has written it on the heart.

There is no use in ceasing to seek the experience until the witness has been received. As soon as sin is destroyed and the whole soul is renewed in the image of God, the witness is given. The man who has no witness of the Spirit that the soul is entirely sanctified, has not yet experienced the second work of grace. The moment faith appropriates the grace to make the second change, the Spirit attests to it. "He that believeth on the Son of God hath the witness in himself." 1 John 5:10. It is a great hindrance to the cause of God for men to profess to have received either regenerating or sanctifying grace when they have not received it. There is only one thing in salvation that is absolute, and that is the witness of the Spirit to both justification and sanctification. All who are born of God and all who are sanctified wholly have the direct, positive, absolute witness of the Spirit that God has done the work.

There are some seekers of salvation so anxious to get the witness from God that they cannot get anything. They do not seem to understand that it is entirely the work of God to give the witness. Some of them labor hard to make God do it. If they gave their time and strength to repenting and believing, that they give to God's part in the salvation of their souls, they would make it possible for God to save them and

sanctify them wholly. There would be no trouble if they would do their part; God would do His part at once and it would be well done. The clear, strong, definite, positive witness would be there, and it always remains while the children of God do all duty. God Almighty never leaves us without the witness. He acknowledges His own, and gives them bright assurances that He saves them and owns all that He does Himself. This is a part of the great work He undertook as our Saviour and Comforter.

It is the most glorious privilege that we have on earth to have an absolute assurance from God Almighty that we are born again and sanctified throughout spirit, soul and body. It would be a very sad state of things if no one could have an assurance from God that these graces had been received and these works done. God does not leave His people in the dark. He gives to His children the light of the glory of God, in the face of Jesus Christ. He gives fellowship to all who walk in the light that He gives Himself. "But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Men who walk in the light always have fellowship with the Father and the Son through the Spirit.

If a man could not have an assurance from God that his redemption was complete, he would not know

whether he was ready for heaven or not. He would have the command from God, "Therefore be ye also ready." Matt. 24: 44. He would never know whether he had obeyed this command or not. He would be obliged to live in bondage all the days of his life, trying to be ready, but never knowing when he had obtained the fitness. The Bible does not read this way. Let us listen to it: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father." Rom. 8: 15. "Now the Lord is that Spirit; and where the Spirit of the Lord is there is liberty." 2 Cor. 3: 17. Blessed abiding Comforter. How sad it is that so few know about this divine guest who takes up His abode in the heart, assuring the soul of its adoption into the family of God and the bright, absolute assurance of the destruction of sin and the entire renewal in the image of God in righteousness and true holiness.

When God Almighty purges a man's heart, and entirely sanctifies his nature, and sets him apart for Himself, He will have the seal on him. He will have the direct witness. No person ever had it clearer to regeneration than he will have it to entire sanctification. The seal will be all over him. There will not be a part or particle of him inside or outside but God will put the stamp and seal on. If he looks inside or outside he will see it. No matter how any other person may look at him there will be nothing only the

vidence that the work is done. The genuine article will be there to be seen by all who want to look at it. Men should not call great blessings and outpourings of the Spirit sanctification. They should never give it a name. It is God's work to give it a name when the change has been made. The change is deeper and stronger than regeneration and the witness of God to it is never weaker or dimmer. The evidence is always strong.

When God Almighty restores a man to His own image He will not keep it a secret. He will make it known to Him. He will not have any reasoning about it. He will not wonder whether it is done or not. There is nothing that a man knows so well as that the sin of his heart is destroyed. It is blessed, absolute knowledge. This absolute knowledge is vantage ground, on it he can meet men and devils; without it he would be overthrown. He could not meet all the wiles of the devil, neither could he stand against all the influences of men. He needs it, and those who hold out true with it, and remain firm and unmoved will do well, and will hear the Well done, good and faithful servant. Men are greatly tested in this life if they travel on the road to heaven.

The testing time comes in the experience of all the children of God. The ancient prophecy is, "Many shall be purified and made white and tried." Daniel 12:10. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange

thing happened unto you." 1 Peter 4:12. Many are severely tested and tried, on their way home from the place of worship after seeking the experience. When they have the direct assurance from God, by the Holy Ghost dwelling in them, and bearing witness to it, they can resist the devil, and he will flee from them. They have no way of meeting and overcoming the devil, only by the assurance from God. There are times when it seems if all men desired to crush the life out of a true child of God, and he could not stand the opposing forces, if he had no direct evidence from God of his salvation. Praise God, He gives this evidence to all His children. Those who have no evidence of salvation have not received any work of grace. Those who are regenerated and sanctified have the direct evidence to both works of grace.

This is what God does for His own. He always seals His work. The divine seal is on all that He does. When the seal is there, and it is retained by faith, it cannot be broken. The man who has no seal from God to his profession of salvation has no anchor for his vessel, when the storm comes. The storm is sure to come, and his vessel will be a wreck. A man has not far to slide back who has no evidence of salvation, and there is nothing to keep him from sliding back, if he has ceased to cry to God for mercy and salvation. God saves all who come to Him the first time that they ask Him to do it. He sanctifies all who go to Him for the

second work of grace. Be it remembered that no person can go to Jesus for either works of grace until he leaves all to follow Him. It means everything to get to the feet of Jesus, to see Him only, the eye having been taken off everything else. No man can lean on Jesus and be partly leaning on something else at the same time.

There are a number of indirect evidences to our salvation. It is necessary to have them all. When any one of them is lacking the direct witness cannot be there. When the direct witness to entire sanctification abides, all the indirect evidences will be there. "For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Gal. 5:14. This is the practice of the first commandment. Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength. We have a chance to test our love on our neighbors as they are in such need. To love them as we love our own souls is to fulfil the whole law. We have much love for ourselves. We manifested a strong interest in ourselves when we saw ourselves as lost sinners on the brink of ruin ready to drop into hell. We commenced to pray and we did not cease until we knew our sins were all forgiven and we had the adoption of sons.

When we are sanctified wholly we love our neighbors as ourselves. We are able to pray for them day

and night until they are saved and sanctified. There will be no power to cease until they are delivered. The love compels men to pray and wrestle with God until deliverance comes. There being nothing in the soul only love, the prayers are actuated by it. There is a flaming, perpetual revival in this perfect love. There could not be any lack in revival effort where this love abides. It makes flaming evangelists out of all who have it. They do not try to have revivals. They have them without trying to have them. They are the natural consequence of a soul being perfected in love and perfectly controlled by the Spirit.

“Oh, for this love, let rocks and hills,
Their lasting silence break;
And all harmonious human tongues,
The Saviour’s praises speak.”

ADDRESS IX.

A man may believe that he is entirely sanctified, when it is not done. He may think that it is done, when it is not finished. He may declare that he is free from sin, when it is not totally destroyed. He may feel confident that his salvation is completed, when God has not done it. When it is done he will know it. He will know it from regeneration and every other blessing. He will know it to be entire sanctification, not a deeper work of grace, not more love, not the fullness of faith, not complete rest, not a baptism of the Holy Ghost; but he will know it to be the entire sanctification of his spirit, soul and body, by an inward divine assurance, that he is perfected in holiness and completely restored to the image of God in righteousness and true holiness.

This is to him the inward assurance, the divine witness of the Spirit, that he is entirely sanctified, but there is also an indirect witness. It is a blessed thing to have an assurance from God Almighty that He gives us this relation toward Him, that we are adopted His sons, but there is an external relation as well as an internal relation. To say that a man is born of God, when he has no direct witness of the Spirit, is to make

a statement which is not true. To say that a man can be entirely sanctified, and not have any direct witness of the Spirit to his entire sanctification, is to state a thing that is positively and absolutely untrue, and contrary to the Word of God. God has said, "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10.

Some people tell us that they believed a number of days before they received an assurance, and that they went on without it, that God did not give it for a number of days after they had believed. That is, they got two or three days ahead of God Almighty. They must be smart, clever people. They will find out that they will have to halt, and have to repent, and get back to God. They will have to seek it and find it. The moment we repent of inbred sin, and believe with our hearts for entire sanctification, God Almighty will do it, and the moment that He does it, we have the evidence, the assurance that it is done, that we are entirely sanctified throughout spirit, soul and body.

There are many preachers who seem to be good men, who will preach very different from this, and contrary to it. These men will, on account of their goodness, deceive many, and blight and blast all their hopes of being entirely sanctified, and getting their assurance. God Almighty gives us the direct witness of our entire sanctification and the indirect witness also. There is the indirect, the external evidence to

our salvation through all its stages. When a man declares that he is born of God, that he has the direct witness of the Spirit, and we see him going to his friends weeping, praying and feeling that he cannot live unless they are saved also, it is to us an indirect evidence of his salvation. His profession of salvation has been proved to us by his faith that works by love. It is to him also an indirect evidence of his salvation.

There is no such thing as a man being saved, and not put forth a desperate effort to get others converted. It matters not whether he is a minister or a layman, he will win souls for Jesus if he is saved. The man who is not pulling others out of the fire would need some one to pull him out. It is the love that we manifest to others that proves the sincerity of our profession. No man goes to hell alone, and no man goes to heaven alone. It is only selfishness to want to go to heaven alone. The religion of Jesus is not selfishness, it is love. As soon as a man gets out of the horrible pit, and miry clay, gets his feet upon the rock, and the new song in his mouth, he wants to pull others out of the pit that he was in, and he can do it.

Suppose two of you who are brothers, to be walking along a road on a very dark night. Both of you drop into a very deep pit, which is very muddy—a very disagreeable place for any person to be. Suppose one of you got out by some means. He would be very pleased to be out of the horrible pit. Do you suppose

that he would go away and forget all about his brother that was still in the pit? Would he go around telling the people what a wonderful escape he made, what a kind Providence got him out of it, and forget all about his brother being in that place of misery? Now, would it not be the other way? Would he not forget all about himself being out of it, and be anxious only to get his brother out? He would be devising means to reach him. The language of his heart would be, "My brother must not perish. My own precious brother must be taken out in some way. In some way, in any way, by any means, by every means, I must reach him and bring him out of it!"

If he did not do so, he would be considered a heartless wretch. He would be considered as without natural affection. No person who knew about it would have any confidence in him. No person would trust his life with him. He could not be depended on in any matter, when he would let his brother die in the pit. Does any person suppose that if "God lifted me out of the horrible pit and the miry clay, and put a new song in my mouth, even praises to God," and gave me the witness of the Spirit, that I am born of God, that I am now God's child, and I have brothers and I am not trying to get them out of the pit. My brothers that played with me at home, that romped with me to the day school, that worked with me, that laughed with me, that sinned with me, that got each

other into the pit, and could now leave them in that pit? Could I say, "God took me out, but it is not my business to get my brothers out? I am not responsible for them; I am going to heaven, and I hope they will meet me there; but it is not my business to get them out of the pit."

No person would want to seek that kind of religion, and yet, this is the kind that a good many professors have. This is the way they act regarding others. This is called salvation, but we are obliged to declare that it did not come from God. Such people are yet in the gall of bitterness, in the bonds of iniquity, and the way of peace they have not known. If they were saved, if they were out of the pit, and had the new song, if they had the love of God in their hearts, they would go after their friends and would never rest, day nor night, until they saw them saved. They would have the Christian people of the community help them in their labor of love.

When God Almighty entirely sanctifies a man throughout spirit, soul and body, He destroys all the sin in him, every tendency toward sin, and fills him with all faith, with all peace, with all love, and with all joy. He does not have to think about himself all the time, when he is sanctified wholly. He would be thinking more of the state of others. He would weep before the throne day and night for the salvation of others. When he would think of others, he would pray

for their salvation. "O God, make me effectual in reaching the people for Thee; bring them out of darkness into the light. Make me efficient in reaching my own relations. Give me wisdom, so that I will be a wise soul-winner. Save the people from a yawning hell and give them this great salvation that Thou hast given me. Give me grace, for I cannot live without souls for Jesus."

Do you suppose that a man is right with God who will not labor to bring souls to Jesus, to the penitent form to seek salvation? Can he stand beside a poor unsaved soul and not have one word of encouragement for him to come to Jesus? Such a person may have a profession of religion, but it cannot be that he has the love of God shed abroad in his heart by the Holy Ghost which is given unto him. When we are saved and especially when we are sanctified, we love our neighbors as ourselves. The size of a man's salvation may be measured by his success in winning others. A preacher and a society of people who do not convert anybody should get converted themselves. They certainly have lost the vitals out of their salvation, the revival element. They need the Christ of Calvary to restore them. If they should all die, it seems if it could not be, only to be lost. They may have a beautiful form of religion, they may be devoted in their worship; but it takes salvation from all sin to let a man into heaven.

The preacher of the Gospel who has the experi-

ence of entire sanctification, will be mighty under God to promote revivals of religion. His people who are converted will be sanctified because their preacher has it. Some of them are very glad to get a preacher who has the second work of grace; they know that it opens a door for them. Some of the laymen in the societies have good evangelistic ability and will have great New Testament revivals when they are made free from sin. There is no such thing as a society having the experience of holiness, and no revival in the community where they live. Where there is a society of holy people, their numbers must constantly increase. It is the natural consequence. Those who are entirely sanctified do not lose their time keeping the victory over sin in their own hearts, they are not troubled about themselves; but they have great concern about others.

When a man finds the experience of entire sanctification, others have to get it, because he has it. When Andrew got converted, he at once brought his brother Simon to Jesus. When a man is made free from sin, he has more liberty to work for Jesus, and more love to make him efficient. As sure as he retains the experience some other person will get it, and then they will carry it to two more. This is the way God does His work. The man that God entirely sanctifies will have a wealth of divinity to preach to others, a holy soul to draw from and holy lips to carry the message.

It takes a holy man all his time to tell others of the fulness of the Gospel of Christ. It is a shame for us to profess to have the experience of entire holiness and other professors of religion to be dry, cold or formal around us. The man who has it can weep and pray and prevail for the lost around him, and they will get blessed. A holy man has a flaming exhortation and it is the joy of his heart to exhort those he may meet daily. This is the great need at this present time. God requires that we exhort one another daily. It takes a man all his time to do this, and while doing so in the Spirit, his soul is kept in a flame of revival. When God has all our capabilities He will use us continually. There will be no barrenness nor unfruitfulness.

Christian people (in name) who complain, find fault, murmur and slash others, do not need sanctification, they need the converting grace of God. They have yielded to temptation and have fallen into wicked indulgences. A good dose of Bible conviction would put them on their faces to cry for mercy. Christians who have a Bible conversion are working all the time for the revival. Those who are standing idle are to be hired and sent into the vineyard. The harvest is very great and it takes all to garner it in. Men who are converted labor in the vineyard until inbred sin asserts itself strongly, then when it is all taken away they labor more faithfully than before. When there is no

hindrance in the heart, it is very easy to labor in the vineyard. The constraining power of the fulness of love is very great, and it actuates men to pray, preach, exhort and win souls for Jesus. It is as natural as breathing. The great need of the day is men who are emptied of sin and filled with God. All love and no sin makes great laborers in the vineyard.

Some make an excuse that health will not permit them to do work in the vineyard of the Lord. This may seem plausible, and the devil, no doubt, takes advantage of it, and robs some of their revival energy, and they become formalists. Sickness will not hinder those who are in a flame of love and fire. It will afford them some opportunities that they would not otherwise enjoy. The words of the sick and dying have much weight; it may be that they get a superabundance of grace to do it. Some of their exhortations are never forgotten.

When Jessie Weir was on her death-bed and so low that she could only whisper, but it was a heavenly whisper. To hear her whisper, "I will dwell in the house of the Lord forever," was to be so impressed, that a person would scarcely ever forget it. Her father came to see her, but he could not remain in the room with her, on account of the fervency of her entreaties to yield at once and get salvation. He had to either go to his knees and get salvation, or leave the room at once. Her brothers and a sister came to see her in

her last hours, but they could not remain in the room where she was on account of the seraphic utterances that fell from her lips. Every word seemed to be a direct message from heaven.

When the doctor said that she could not live more than a few minutes, we took her father to her bedside, and stood in the door so that he could not leave her. He was in the room only a few minutes when she got him on his knees, to cry to God to have mercy on him and save his soul. She whispered a prayer for him, but, O, what a heavenly prayer; then she turned over in the bed and was gone. Her father kept on praying for mercy and salvation, not knowing that the angels had taken her away, and that she was already in the city which hath foundations whose builder and maker is God.

About twenty minutes after her decease her sister went to her knees and did not arise until she had the assurance from God that her sins were all forgiven, and she was on the way to heaven. Her step-mother, who did not get to see her, but through the influence of what the rest told her of Jessie's death, and her sister's conversion, got so under conviction, that she got converted before Jessie was buried.

Entire sanctification is first the purification of the soul from all sin, and second the consecration of the purified soul to the service of God. The soul is made pure and holy by the administration of the atoning

merit of the blood of Jesus by the Holy Spirit. The consecration is not a human dedication, according to the general meaning of consecration. It is altogether a divine act, by which the whole spirit, soul and body are set apart for most holy purposes. The seal of God is placed upon all the talents, capacities, capabilities and powers, so that they are for divine use. They are set apart for the purpose that God requires them. This divine act does not need to be, nor cannot be supported by human help. After this consecration all the faculties of the mind and soul will perform their functions in a natural way. The mind and soul are never bothered about what should be done or how it should be done. Each faculty of the soul will perform its function with ease, and all the faculties and capabilities of the soul will work in harmony with each other. There will be all the gentleness, harmony and serenity of heaven in the soul as long as this experience is retained which means for life. "That we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life " Luke 1: 74, 75.

ARTICLE X.

There are many things to hinder a Christian, and entire sanctification does not take them all away. Nothing in this world, nothing in the Trinity, no power of grace or unction or energy will ever destroy all the hindrances in the Christian race, but grace will destroy the worst one. There are inward and there are outward hindrances. Entire sanctification does not destroy the outward. It would have to destroy the devil. It would have to annihilate the world, with all its allurements, fancies, idols, and attractions; with all its power to resist the onward march of the heavenly powers.

The saints of God will always have to fight the devil. They will always have to fight the world, but there is something greater and harder to fight than either men or devils. This foe is not an inward, but an inward one. Entire sanctification is the total destruction of this body of sin, so that it exists no longer, and is left without a being. This is very satisfactory. It is very pleasant to listen to this truth; but, O, how great to enjoy freedom from the inward, the greatest foe in the Christian race.

This inward, hydra-headed monster is very old. He

is as old as the race of mankind. He came all the way from the Garden of Eden. He being inside he has great advantage, and he saps vitality. He is right at the vitals. He can hinder in a way that the world and the devil united have no chance to do. Every child of God has to do all duty in spite of this inward foe, but those who are entirely sanctified serve God without this inward hindrance. All who are born of God, and not entirely sanctified, have to serve God in spite of this inward foe. In spite of him, they have to pray without ceasing. They have to praise God continually. They have to preach and exhort. They have to do all Christian duty. They have to do everything, as though there was no inward foe at all. They have to conquer this inward enemy. They have to overcome him. They have to hold him in subjection, so that no man on earth, only the man who has him inside, would know that he was there.

It takes much time to do this. It keeps a man watching continually. While they are watching the outward foes, the inward has to be watched also—one eye turned out and the other one turned in. The one inside weakens a man when he is doing his best. He cripples and takes away part of the force and energy that should be used for the glory of God. He uses much of his strength overcoming this inward enemy, instead of being at liberty to turn all his guns on the enemies outside. He has to keep one leveled on the

fellow inside. The one inside is the hydra-headed monster. There are many uprisings from him, anger, pride, fear, selfishness, envy, jealousy, murmuring, fretting, whining, bickering and grumbling. These come from the inward foe. This is what has been disgracing the cause of God in all the ages. If a man is not watching every moment, he will overcome him, if he gets him off guard. The time a man wants to hear least from him is the time he will hear most from him. When a man is engaged with something outside, overcoming the world or the devil, fighting a battle for God Almighty outside, wanting to shine as a hero for God, is the time he will come at him most. It is terrible to have a foe like that, and yet, every man that is born of God and has not gone on to be entirely sanctified, has this inward enemy. The man who keeps converted is the man who will never allow this monster to be seen, nor made manifest in him. It means much for hot-headed men to remain as quiet as if they were sitting inside of the pearly gate. It will try him to never show any irritability. It will take all the grace he has to hold the victory. When a man becomes angry, he has backslidden. He has commenced to go to hell. This is where the cause of God is disgraced. When a man yields to his fears he has forfeited his sonship. When he gives place to pride he has lost his religion. When He commences to whine, fret, worry and murmur, he has ceased to

trust in the living God. Think of all this being destroyed in a man, so that he will never feel it any more, so that he will never hear from it again and never be troubled with it. The man will be able to say, "My foes are all outside of me. I have none inside." He will be able to say, "The greatest enemy I ever had has been destroyed and cast out of me. I am free from the monster within. My heart is like heaven." No matter how he is tempted, no matter what the provocations are, he will be inwardly as calm as if there never was a devil, or there never was a sin in him.

There are times in the life of every Christian when it seems as if all hell had risen with all its forces to overthrow him. There are times when it seems as if the Christian man had not one friend left. The best friend he has seems to have gone against him. There are times when both earth and hell unite to assault him. If he has no enemy within he can defeat the united forces of earth and hell easily, and smile at Satan's rage. When the body of sin is destroyed and cast out, God fills the whole heart and soul with the fulness of His love and Himself. He is all through, all over, and all around a man to fight all his battles and vanquish all his enemies. This is what it means to have the inward foe destroyed and cast out.

Men who had a strong, irritable spirit in them before they were converted have much trouble with anger while under strong temptation or severe provoca-

tion. It means very much to always control and hide it. Think of it having been destroyed! You fearful saints, whose knees knock together on duty, whose muscles twitch, whose nerves get unstrung, when the powers of hell are at you. You do not dread these outward things so much as you do the inward foe. Think of all that having been taken out of you! Then you would be able to say: "My knees do not knock together any more. My heart never tries to get out of my mouth now. My nerves are all quiet. I am never bothered, troubled or agitated now. I have a Saviour that saves me through and through, who has destroyed the monster within, and the old hydra-heads that I had to be pressing down, are all gone, and I have no inward turmoil. I am inwardly free from sin."

Christian people who have the inward foe, have a busy time keeping down pride. It comes up in so many forms. It was not felt for a time after the soul was converted, not until the first severe temptation came. It was easy to do duty until inward sin was felt. There was much freedom before sin was felt. When temptation started all the motions of evil in the heart, the fears sprang into activity and it meant much to hold control over all the brood of vipers. It was a severe blow to the simple courage. There is much courage enters the soul when the brood of vipers are all destroyed, the body of sin is gone, and the stench of his habitation has been purged out. When

the soul wants to go down at the feet of Jesus it can do so, when the pride is all gone. When all sin is gone, and all love comes in, the soul is like heaven.

This is a lovely state to be in. When war is proclaimed, and men have no inward sin, they love to be in the front of the ranks, pressing the battle, and storming the forts of sin. They see nothing only victory in the name of Jesus, and they are never defeated. Think of sin as being all out, never to enter again! Think of never being troubled or hindered by the inward foe again! Think of the battles that can be fought, and the victories that can be won when there is no inward hinderance! Think of being always full of all faith, love, joy, peace, long-suffering, goodness and meekness! Think of Him as your high tower, your rock of defence, your shelter and shield, and the fairest of ten thousand to your soul, the rose of Sharon and the lily of the valley. Behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song.

Now, think of yourself without one hindrance to ward believing. Think of that, and if you are not entirely sanctified, you have to believe, in spite of the tendencies toward doubt, in spite of the tendencies toward unbelief, in spite of the tendencies toward distrust. When a man is entirely sanctified, he trusts the way he breathes, not in the fog, not in the cellar where the atmosphere is heavy and impure,

not in some of your nice parlors, that are shut up and the blinds down, where there is no sunlight, and there is the smell of death in the atmosphere; but in the sunlight, where everything that is not diseased breathes freely. Those who are entirely sanctified, trust God in that way, day and night, and all the weeks, the months, and the years, without any tendency toward doubt.

Christians who are made free from sin have faith that leaps as high as heaven, that grips every promise, and appropriates all grace, fire and power. It appropriates all the fulness of the covenant of grace. It appropriates all that is in the Pentecostal enduement of power. It appropriates all the power of the Trinity of the Godhead to save a man, to keep him, and endue him with power for service. This is surely vantage ground for the Christian. This is the normal state in the religion of Jesus. This is what faith does, when the heart hinderances are all removed. Then salvation comes in torrents. The whole heavens come down.

The Rev. seraphic John Fletcher received this experience. He did not understand it. When the whole heavens commenced to come, he prayed, "Lord, stay Thine hand." He was afraid that he might die under it. He said afterward that he should have prayed, "Lord, enlarge the vessel." There are not many getting so much that have to pray either of these two prayers. "Stay Thy hand," or "Enlarge the vessel."

When the root and seed of sin is all destroyed, and all purged out, the children of God can pray the heavens down, until there is no room to receive all that comes. Entire sanctification removes all the hindrances and allows a free flow of all grace, love, fire and power into the soul, so that there is no labor to find all that is in the covenant. It is blessed to be there. God can bless us all He likes. This is what it means to retain the experience of entire sanctification.

Isaiah professed to have the experience when he said, "And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust and not be afraid: for the Lord Jehovah is my strength and my song: He also is become my salvation. Therefore with joy ye shall draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things; this is known in all the earth. Cry out and shout thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isaiah, 12th chapter.

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